

# Saturday Magazine.

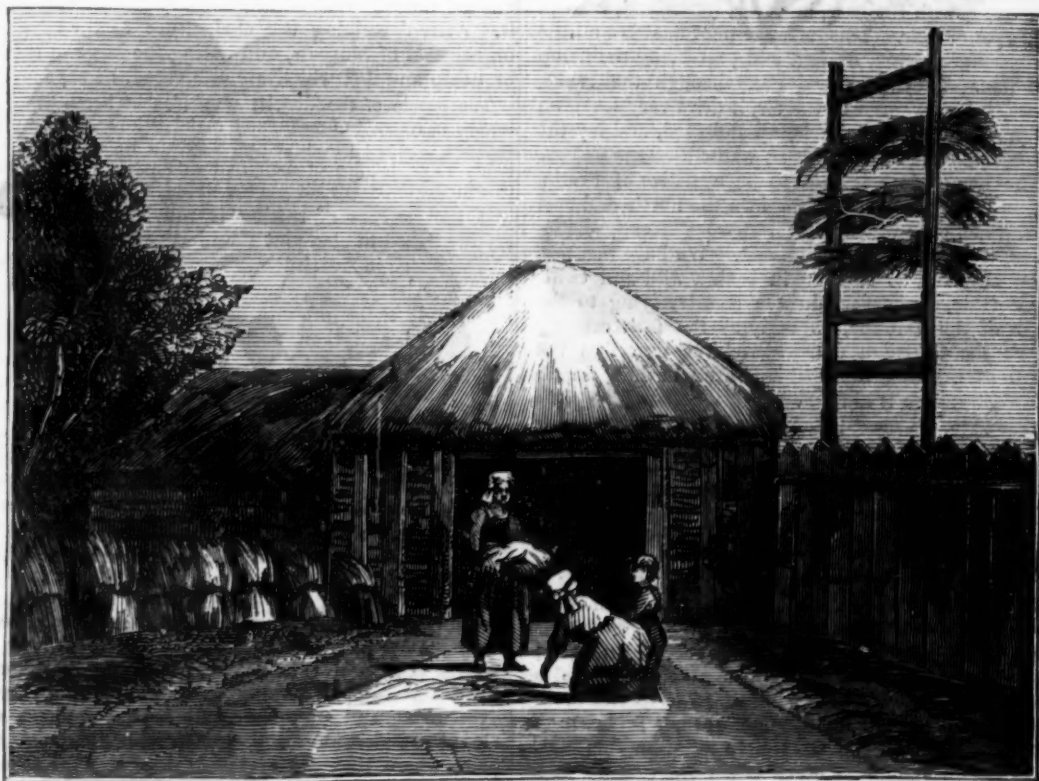
No 308.

APRIL

22<sup>ND</sup>, 1837.

{ PRICE  
ONE PENNY.

## CULTIVATION OF HEMP AND FLAX.



SORTING AND DRYING HEMP AND FLAX, IN RUSSIA.

THE commerce of Russia is almost entirely in the products of its soil; and these products are highly important, because they are precisely of that class which is essential to the wants of mankind in general. Among these, hemp and flax are conspicuous, being cultivated to a larger extent in that country than in any other. Russian hemp is considered the best that is grown. English hemp, indeed, is said to be superior to it; but we raise very little of it, because the land in our country can be turned to much better account in the culture of other articles. In the vast and thinly-peopled district of Russia, however, the culture of hemp is profitable; and so long as the article produced maintains its superiority, and the soil cannot be employed with more advantage, its culture to a very large extent will continue. "By comparing," says Mr. Tooke, "the enormous consumption of this necessary material in the empire itself, with the great quantity which is annually shipped off, it is manifest, beyond all doubt, that no produce of farming, excepting rye, is of greater consequence to industry and trade."

The wild hemp grows very plentifully in some parts of Russia; it is found in the Ural mountains, and in the neighbourhood of the Volga, "principally in places where towns have formerly stood." In the Autumn, when it has shed its seed, and begins to

die away, it is gathered and eaten by many of the half-savage tribes of the empire.

Of equal importance with the culture of hemp, is that of flax, which is raised in large quantities, and is of an excellent quality. In many districts, the flax-grounds are as extensive as the corn-lands. It is principally cultivated, as hemp also is, in what may be called the central part of European Russia. In the districts near the Kama, the finest Valachian flax is raised; Pallas says, that on the borders of that river, it grows to the height of seven spans, and yields a far better yarn than the common sort. Both the common and the Siberian flax, are found frequently wild, the former in the Steppes, about the northern Ural, and the latter, on the shores of the Volga. Many species of nettle, yielding fibres like those of hemp and flax, are also found growing wild to a very large extent; from some of them, the half-savage tribes obtain a yarn, which they weave into a kind of cloth, destitute, of course, of that strength which the tough fibres of the hemp and flax alone can impart.

The management of flax, (says Mr. Tooke,) has nothing peculiar in it; it is picked as elsewhere, cleared from the seeds, soaked in water, and broken by beating with wooden beetles. This product, next to hemp, forms the greatest article of exportation; a considerable part is wrought up into linens, diaper, canvass, and the like; and even the seeds are exported, both in their natural state, and as oil.

In various parts of Russia, hemp-seed oil, and flax-seed (or linseed) oil, is prepared in very large quantities. The process of extracting it is performed with great simplicity, and for the most part by the peasants themselves. The seeds are crushed in small oil-mills, in which the moving power is a horse.

Our engraving illustrates the operation of sorting and drying hemp and flax in Russia. It is the practice for the peasants to build, adjoining to the spot cultivated, a small hut in a circular shape; opposite to it, they level with great care a small spot of ground, and near this they erect a sort of rack, very lofty, with the bars, however, horizontal, instead of perpendicular. This arrangement answers all the purposes of sorting, drying, and preserving the hemp and flax. They pass the flax through the racks, where, being exposed to the air, it dries very fast; on the ground they sort the hemp and seed, and lay the whole up in the hut until it be wanted.

The hemp-plant is said to be a native of Persia, and to have been introduced into the north and east of Europe, over which it is now so generally distributed, from some part of the east. We have mention of it, however, as existing in both a wild and cultivated state, somewhere in the country lying to the north of the Danube, as early as the fifth century before the Christian era. Herodotus describes the hemp as growing in Scythia, where he had, in all probability, seen it himself.

They have, (he says,) hemp growing in the country, very much resembling flax, except in its thickness and size; but this hemp is much superior to that. It both grows spontaneously, and is cultivated; and out of it the Thracians make themselves garments like those of flax. Any one who was not very well acquainted with it, would not discern whether they were of flax or of hemp; and he who had never seen this hemp, would think the garment to be of flax.

From Herodotus, we also learn that the Scythians were acquainted with the narcotic properties of hemp, and that they used the seed of the plant to obtain a sort of intoxicating vapour-bath. He describes with minuteness their simple though efficient apparatus; they placed three stakes in the ground, and around them stretched woollen fleeces, so as to form as complete an enclosure as possible; into this they threw red-hot stones, and on the stones they threw the hemp-seed. A steam was given off, "such as no Grecian vapour-bath could have retained;" this steam served the Scythians in the place of a bath, for they were not in the habit of bathing the whole body in water. Its intoxicating nature may be clearly traced in the description of its effects; the Scythians used to roar with delight. Among eastern nations, at the present day, hemp is employed, though in a different manner, to produce similar sensations. In the Hindoo economy, it serves as a substitute for malt, a favourite intoxicating liquor, called *banga*, being produced from it. The powdered leaves are infused in water, with the addition of some species of aromatic; and this decoction produces, when drunk, a drowsy ecstatic feeling, which is said to be much more agreeable than that brought on by opium. It is a species of enjoyment which may be purchased at a small price; but it is also one, to which a too-frequent recurrence will gradually bring on death. This also is an use to which it is applied in Egypt. Sometimes the leaves are mixed with tobacco for the purpose of smoking.

So powerful, indeed, is the narcotic secretion contained in this plant, that its deleterious effects are felt even while it is growing in the ground; and it is said, that a person who remains for any length of time amidst a plantation of young hemp, or who

ventures to sleep in the neighbourhood of one, will be affected with headach, and vertigo, and a sort of drunken dizziness. The most injurious results arise from the practice which prevails to a great extent among the Russian boors, of soaking the hemp, after it is pulled, in the neighbouring rivers, lakes, and ponds, in order to perform the necessary operation of rotting the substance which surrounds and unites the useful fibres; the water is spoiled, and the fish in a great measure destroyed. Tooke, speaks of this practice as "a nuisance of such importance, as to call for the interference of the magistracy." Lepechin, one of the companions of Pallas, strongly deprecates it. After describing the agriculture of the country on the east of Moscow, and noting the large quantity of hemp and flax which are cultivated, he says:—

The people of the district pretend, that hemp which is soaked in rivers, in brooks, and in large lakes, is of a very superior quality; consequently, they will repair with their hemp to a distance of many miles, to reach a river; but this method corrupts the waters, and is fatal to the fish.

Yet the process of rotting is much more speedily accomplished in stagnant than in running water.

The water in which hemp has been rotted, acquires an excessively disagreeable taste, and an infected odour. If there are any fish in it, they at first get intoxicated, and then as the fermentation gradually absorbs all the oxygen of the water, they at last die. Not only, however, does the water contract these hurtful properties, which render it unfit for the uses of man or beast, but, also, there emanate from it effluvia, which are very likely to occasion pestilential diseases in the neighbourhood. It is on this account, that, in France, the magistrates intrusted with the care of the public health, have almost universally forbidden the practice of the operation of rotting within the circuit of towns, in the vicinity of any habitations, and in rivers or running waters, which are used for drink, either by man or beast.

The process of rotting away the woody from the fibrous parts of the plants, is of extreme antiquity, (says Mr. Barlow,) it being noticed in the Sacred Writings, and having been used not only in this country, but on the Continent, from time immemorial; notwithstanding which, it has proved extremely detrimental to the health, not only of the inhabitants, but of the cattle of the countries in which it is carried on, to a considerable degree, and is a system which, on this account, it would be highly desirable to abolish. It becomes the source of many pestilential diseases, among which, perhaps, the malaria, so prevalent in the vicinity of Rome and Naples, may be numbered; besides which, since flax and hemp ripen about the month of August, and require to be submitted to this process as soon as they are taken from the ground, or at least, before they dry, the farmer's attention becomes necessary to them, at a time when it is most valuable, and can least be spared; namely, in the time of, or immediately antecedent to, his corn-harvest.

The operation of rotting hemp and flax, besides being one of some hazard to those engaged in it, is also one of considerable nicety; for its perfection, and the period when it should cease, depend on several fortuitous circumstances, which may dispose the woody matter of the stem to decompose with greater or less facility. Thus, it will be influenced by the strength or vigour of the plant, the moisture or dryness of the season, the temperature of the air during the process, as well as the soil from which the plant was produced. If the operation be carried too far, not only the woody matter, but the fibres also will be destroyed or injured; and if not far enough, it has generally been thought that the flax will not dress; and thus, after a good crop has been produced, it may be much injured, if not spoiled, in the incipient stage of its manufacture. The opinion has been held, that the circumstance of the operation of rot-

ting, being to the cultivator one of much nicety and hazard combined, has, in all probability, proved a much greater barrier to the cultivation of hemp and flax in England, than the alleged exhaustion of soil, or any other cause.

Another operation, likewise injurious to those engaged in it, is that which succeeds to rotting; it is the process of breaking and dressing, which consists in the separation of what is commonly called the *boon*, or woody matter, from the *harle*, or useful fibres. It may be performed either by machinery or by hand; and in almost all cases, it is effected by a set of blunt iron teeth or breakers, fixed upon one piece of wood, and met by another similar set of teeth fixed to a moveable piece, which is worked by the one hand, while the flax in handfuls is introduced between these teeth, in various directions, with the other hand. During the operation, a remarkably fine dust is given out, which is thought to be the cause of the maladies to which those engaged in it are very much subject, and which particularly attack their organs of respiration. The dust, from its extreme fineness and lightness, being suspended in the air, is inhaled with it into the lungs, where its presence excites a cough more or less violent, and pains in the chest, which lead to other more serious affections, such as inflammation of the lungs, under which the workmen infallibly sink. Several attempts have been made of late years, in this country, to obviate the danger and inconvenience arising from the common system of rotting and dressing hemp and flax; but in Russia, and other countries on the Continent, very little progress has been made in the substitution of machinery for manual labour.

Hemp and flax are articles of great commercial importance to Russia; they form a very large item in the list of her exports. Nine-tenths of the whole quantity of hemp imported into England, come from Russia; of flax the proportion is not so large, a considerable supply of that article being obtained from Prussia and the Netherlands. A more accurate notion will be conveyed by the following details, relating to the year 1833. The total quantity of hemp imported into the United Kingdom, was 527,459 cwts., of which, 469,959 cwts. were supplied by Russia; the remainder is derived from various other countries, in comparatively small quantities, the territories of the East India Company furnishing 34,008 cwts. Of "flax, and tow, or codilla of hemp and flax," as it is entered in the public accounts, there were imported in the same period 982,516 cwts.; of which 667,868 cwts. came from Russia, 144,138 cwts. from Prussia, 114,191 cwts. from the Netherlands, 31,512 cwts. from France, and 15,867 cwts. from New South Wales, Van Diemen's Land, and Swan River.

The consumption and importation of hemp have been materially diminished of late years, by the extensive use of iron or chain cables, as well in our commercial marine, as in the royal navy. During the late war, the price of hemp fluctuated very much; and the height to which it rose at times, in consequence of the difficulties thrown in the way of its importation, was the principal circumstance that originally brought iron cables into use. Their vast superiority in point of strength and durability, has since occasioned their almost universal substitution for hempen cables.

When the commerce of England with Russia began, hemp and flax were then, as they are now, among the staple products of the empire. In some papers inserted in Hakluyt's *Collection of Voyages*, we find many curious illustrations of the early history of that commerce; among other things, we learn

that an attempt was made at the close of Queen Mary's reign, to establish a colony of English ropemakers, in Russia, as servants of the Russia Company, then newly established; the plan of manufacturing the ropes there, instead of bringing the hemp to England, and manufacturing them at home, was adopted, because the charge of freight on the raw material was so heavy. We have an exposition of this scheme in the following extract from "a Letter of the Company of the Merchants Adventurers to Russia, unto George Killingworth, Richard Gray, and Henry Lane, their agents there," dated 1557.

And whereas you have provided tarre, and as we suppose some hempe ready bought, our advice is, that in no wise you send any of them hither unwrought; because our freight is four pounds a tunne, or little lesse: which is so deare as it would not beare the charges: and, therefore, we have sent you seven ropemakers, as by the copies of their covenants here inclosed shall appeare. Whom we wil you set to worke with al expedition in making of cables and ropes of al sorts from the smallest rope, to xiii. inches: and that such tarre and hempe as is already brought to the water-side, they may there make it out, and after that, you settle their worke in Vologhda or Colmogro, as you shall thinke good, where there stuffe may be neerest to them: at which place and places you doe assigne them a principall overseer, as well to see the deliverie of the stuffe unwrought as also to take charge of the stuffe wrought, and to foresce that neither the yarne be burnt in tarring, nor the hempe rotted in the watering; and also to furnish them so with labourers, workmen, and stuffe, as hereafter, when these workman shall come away, we bee not destitute of good workmen, and that these may dispatch as much as possibly they may, doing it substantially: for we esteeme it a principal commoditie, and that the Counsel of England doth well allowe. Let all diligence be used, that at the returne of these shippes, we may see samples of all ropes and cables, if it be possible, and so after to continue in worke, that we may have good store against the next yeere. Therefore they have neede to have a place to worke in, in the Winter: and at any hand let them have helpe enough to spinne their stuffe; for seeing you have great plenty of hempe there, and at a reasonable price, we trust we shal be able to bring as good stuffe from thence, and better cheape than that out of Danske; if it be diligently used and have a good overseer.

Let the chieftest lading, (the letter continues,) of these four shippes be principally in waxe, flaxe, tallowe, and traine-oyle. And if there be any more wares than these shippes be able to take in, then leave that which is least in valew, and grossest in stowage, until the next shipping: for we doe purpose to ground ourselves chiefly upon these commodities, as waxe, cables, and ropes, traine-oyle, flaxe, and some linen yarne. As for masts, tarre, hemp, feathers, or any such other like, they would not beare the charges to have any, considering our deere freight.

CHOICE OF COMPANY.—Be very circumspect in the choice of thy company. In the society of thine equals thou shalt enjoy more pleasure; in the society of thy superiors thou shalt find more profit; to be the best in the company is the way to grow worse, the best means to grow better, is to be the worst there.—QUARLES.

..... HOME is the resort  
Of love, of joy, of peace, and plenty, where,  
Supporting and supported, polish'd friends,  
And dear relations mingle into bliss.—THOMSON.

THE greatest pleasure in life is the society of a friend, with whom, in unrestrained exposition of one's thoughts, one may unravel and disentangle each skein of knotted prejudice and many-coloured opinion. In such intimacies, however, cultivated exclusively, what Lord Bacon termed *idola speciei* are sure to be worshipped. The principles may be right, the understanding may be sound, but the world is viewed from a single point, and to a certain extent inevitably erroneously. A true estimate of mankind, and of the value of human pursuits, can alone be formed by one who corrects his closest speculations by the collective judgment of society.—MAYO'S *Philosophy of Living*.



### STATE OF RELIGION IN THE WEST INDIES.

I HAVE said elsewhere that it was made a matter of debate even in England, and was asserted boldly in several instances, that the African was not a human being, but a gradation between man and monkey, without any rational soul; and therefore to be classed with the beasts that perish. Such assertions, however, did not hinder some pious men from proceeding to Barbados at a very early period of its settlement; and who accounted it no dishonour to preach to, and instruct, the black slaves, and zealously to labour amongst them to promote their welfare in this world, and more especially in the next. These men were ministers of the Church of England, and their labours were not altogether in vain. Every means, however, were had recourse to (even to persecution,) to banish such missionaries from the colony.

Though they could no longer deny their humanity, the early planters persuaded themselves, that the less their slaves knew of the Gospel of Christ, they would be the better fitted for the duties they would require of them; and although the island was divided into parishes, and churches were built for the accommodation of the white population, the clergymen were strictly prohibited from preaching to the blacks. On no account could a person of colour be allowed to enter any of these churches; and it was not even permitted that their bodies should be buried within the same enclosure where that of the white man was committed to the earth. Until a very late date, indeed, this marked distinction was kept up, though in many other respects the slaves were indulged and kindly treated.

Clergymen, as we find, were regularly appointed to the parish churches as they became vacant, the patronage being in the governor of the island; but I regret that I am compelled to add, that few indeed of these incumbents (however well-intentioned in the first instance,) remained steady in their conduct, or showed much zeal for the great cause which they had undertaken to defend. The young and thoughtless proprietors of the soil took a delight in making the Parson as miserable as possible, until he became as one of themselves, and was blind to their faults and follies. The pious and faithful Christian minister was, therefore, obliged to take his departure from the island, and leave the field to some more complying brother. True and vital religion, in as far as the Established Church was concerned, was long at a dreadfully low ebb; almost any man, during the last century, could get ordination for the colonies. Under such circumstances, I am, therefore, not at all surprised, that these colonies were overrun by all descriptions of sectaries; some, no doubt, moved by a sincere desire to spread the truth of the Gospel, while many were more calculated to excite discontent and rebellion amongst an ignorant and superstitious heathen population, than to sow the seeds of peace and good-will. Their language and demeanour were more likely to confirm error than to explain and establish the great truths of the Christian dispensation. Indeed, it may be said, without much exaggeration, that, for nearly two centuries, there was little of religion, and nothing of discipline, in the West India Church. She seemed abandoned by the mother-country as unworthy of even the slightest consideration, while the sectaries were allowed to prosper in their career, doing little good and much mischief.

Whether the planters themselves began to dread the effects of unrestrained enthusiasm, or the Church began to rouse herself from her criminal slumber, I cannot at this moment positively affirm; but certain

it is, that about thirteen years ago a change came over the spirit of the times. These distant corners of the empire were regarded with more complacency, and the erring shepherds, and their careless flocks, were at last considered worthy of being received into the great fold of our Protestant Establishment. Two eminent men were selected, and, after due consecration, sent out in 1825 as bishops to the West Indies. The Windward Islands were made the first See, and Jamaica and its dependencies the second. It is of the former I am now to speak, and that from personal observation, for of the latter I know nothing except from hearsay.

Of the excellent and pious Bishop of Barbados and the Islands I know not well how to write,—for whether we regard him as a man, a minister of the Gospel, or as the guide and guardian of a Christian Church, he is in all respects above praise. With patience, and much forbearance, but at the same time with firmness, he has overcome many difficulties. He has nearly succeeded in removing from the churches every minister of the old leaven, and has filled up their places with men of sound learning and sound doctrine, men of whom it may truly be said, that they are well calculated to adorn the doctrine of Christ our Saviour, and well qualified to minister in holy things.

Churches and chapels are now arising in every colony, and from the attention which the Bishop has given to the characters and qualifications of the candidates for livings, such only have been selected as are distinguished for zeal in the good cause, and whose learning and sound piety are certain of securing to them that respect and consideration which their sacred character so necessarily demands. Already the pastors of the Barbados bishopric will bear a comparison with those of England itself, and more able or pious labourers are not to be found in any corner of the Christian world. Dr. Coleridge's see is divided into two archdeaconries, the Windward, and the Leeward. Archdeacon Eliot resides in Barbados, and Archdeacon Parry at Antigua.

The Hurricane of 1831\* destroyed and levelled almost every church and chapel in Barbados; but such have been the indefatigable exertions of the Bishop and his excellent clergy, that not only all that previously existed have been rebuilt, but several new charges have been established. The want of church accommodation has been long felt, and loudly complained of, in Great Britain and Ireland; but it was nothing in comparison with what the colonies suffered, when Dr. Coleridge was appointed to the see; in fact, it had never entered into the imagination of those who first planted the churches in our colonies, and divided these colonies into parishes, that the black population were of any account in such an arrangement. They were looked upon, as I have shown, as altogether without the pale of the Church; consequently, provision was only made for the few planters and their families that resided in the district, together with their white overseers and servants.

No black or coloured persons were allowed to enter the consecrated temples of the Living God. The good bishop, however, soon made it known, that he should consider every class, and all colours, of professing Christians (equal as they were in the sight of God,) equally entitled to share in the blessings and benefits of Christ's Holy Gospel;—that the house of God was open to all, and that every one was invited, nay, commanded, to come and hear that Gospel preached. The clergy throughout the diocese were

\* The author's account of this Hurricane will be quoted on another occasion.

peremptorily commanded to make these sentiments fully known to all classes of their communities, and to take care that no authority whatever might contravene them without its being reported. A few, and I believe but a very few, felt alarmed, at what they considered worse than high treason itself, or even a hurricane; but after a very short time, when they found that the canes still continued to grow, and that sugar and rum might still be made from them, their terrors seemed to subside, and even some of these alarmists are not ashamed now to occupy a pew with their black servants.

More crowded or more devout congregations I never witnessed in any country than in Barbados, and in others of the colonies; and it is gratifying to observe the progress which many grown-up people have made in the knowledge of the great truths of religion. As to the rising generation, they will be as well, if not better, educated than the children of the lower classes in England. The ministers of all denominations of Christians are not less improved in their manners and conduct, than are the members of the Establishment; and indiscreet zeal, and inflammatory mysticism, have given place to a pure devotion, and the steady inculcation and plain explanation of the great and practical truths of Christianity. There is a rivalry, no doubt, kept up, but it is a rivalry of love; and that mutual harmony, that peace and good-will, which now exist amongst all the Christian ministers in the West Indies, clearly indicate that the Spirit of all grace is with them, and that their labours are blessed.

If it was formerly the duty of the planters (from worldly motives and personal interests) to prevent the spread of religion amongst their black slaves, it is now much more their duty and their interest to promote it amongst their free negroes, and, indeed, God, I hope, has opened their eyes and their understandings to see this, for every assistance and encouragement is given to the building of churches and schools, and every pains taken to provide the people with proper ministers and teachers.

There may be individuals, and I regret to say there are some in the West Indies, as in every country, who, destitute of all religious feeling and belief themselves, can see no advantage in teaching it to their people; but even these have latterly found the tide of popular opinion so strong against them, that they have been compelled to remain silent, or forced to sail with the stream; and I should scarcely be credited, were I able—which I really am not—to detail the progress that has been made in moral and religious improvement in the short space of eight or ten years.

Writing, as I do, with a view to instruct the uninformed of these kingdoms in some few matters that may be interesting as regards our colonial policy, I regret that I am compelled to notice, and that, perhaps, in rather strong terms, the cold indifference which seems to exist somewhere, with respect to the religious and moral instruction of our soldiers, and their families, on colonial service. With whom this neglect originates, or why it exists, I have not yet been able to ascertain, but that it does exist I have now to show.

While a regiment remains at home, that is, in any part of the United Empire, the soldier is most carefully attended to, and all his wants are supplied. His food is of the best quality, and abundant in quantity. His barrack-rooms are clean, and his bed is comfortable; and, whether Catholic or Protestant, he is compelled to attend a place of worship every Sunday; and, whether he may profit or not, he is at

any rate enabled to hear the Gospel preached. The moment, however, it becomes that regiment's turn of duty to proceed on service to our West India colonies, a different state of things commences.

While many circumstances are calculated, as it were, to demoralize, and to draw him from the path of duty and of moral rectitude, there is not, I believe, a single church or chapel throughout the whole of the Windward and Leeward command, into which a British soldier *has a right to enter*,—certainly not one to which a regiment can be marched to hear the Gospel preached. There is only one regular military chaplain in the whole command, and he is stationed in Trinidad, where there is no chapel or any convenience whatever for preaching to the military, and where he is compelled to read the morning prayers, or a part of them, in the open gallery of the barracks, or in the barrack-yard.

In Barbados, where there are seldom fewer than 1200 men, and two or three hundred women and children, a clergyman is hired at *seven-and-sixpence a day*, whose chief duty it is to bury the dead, to christen such as may be born, and now and then to marry an officer or a soldier. He does, indeed, make every effort to read the morning prayers to the different regiments from the steps in front of their several barracks, but where, though the men are formed in as close order as they can stand together, not one in fifty can hear a word of what is read, while the powerful rays of the rising sun are drawing up around them the noxious vapours, that enter their empty stomachs and lungs, and pollute the stream of life.

The short time that is passed in this dumb show of what is called religious duty, (and fortunately it is short,) is generally productive of several cases of fevers, of one description or another, or of dysenteries, from the men standing on the grass, still wet with dew. These church-parades, as they are called, are the most fertile sources of the worst hospital cases.

If the same money had been laid out in building a church, at St. Ann's, where the garrison could attend divine service regularly, that has been spent in building a high wall to separate the barracks on the east from a few grog-shops in their rear, it would have been much more advantageous to the poor soldier's well-being in this world, to say nothing whatever of his peace of mind, and of his soul's salvation in the next.

It may truly be said, that, during the whole of the ten or eleven years that the soldier is absent in the colonies, he is compelled to live without God in the world. No measures whatever are taken to procure for him either the conveniences or the consolations of hearing the word of God preached, or of attending to any one religious duty; how then, I ask, can we expect that his moral conduct will be correct? In the good old times, every regiment had its chaplain, and even during the war, the Duke of Wellington had a clergyman attached to every division and brigade of his army; I therefore recommend it seriously to the notice of the authorities at the Horse Guards, to consider, whether it would not be better to provide for the spiritual wants of our soldiers on service, and more especially in the West Indies, with a little more care and anxiety, and to direct their attention to the procuring of a more nutritive and congenial food, and to the means of securing greater personal comfort, than it would be to have recourse always to the terrors of the law, and this more especially when it has been so fully proved that no species of punishment, however severe or varied in its nature, can deter soldiers from the commission of crime.

Our speculative and political philanthropists would do well to look into this matter. It is of far more importance than the abstract questions of flogging or solitary confinement, or of any other mode of punishment; for if the soldier found that he was treated as a human being, and that his feelings as a man, and his duties as a Christian, were respected and encouraged, there would be less occasion for either the lash or the halter. If necessary, I could appeal to the character and conduct of more than one regiment, in corroboration of this opinion.

In so large a body as five hundred or six hundred men, levied, as our soldiers too generally are, from the most dissipated classes of our community, there will always be some characters that can never be reformed; but this I can affirm, from long and strict observation, that a humane and kind commanding officer, who shows that he respects the feelings, and perhaps the innocent prejudices of his men, and shows a proper respect for both,—one who interests himself in their temporal comforts, and tries to secure for them religious instruction,—in fact, one who leads them, by all means within his power, to indulge in the feelings and aspirings of men and of Christians, will always have a well-conducted regiment; and punishments, as a general measure, will soon cease to be necessary, or only to be called for on extraordinary occasions.

Whenever we can bring a man to have a proper respect for himself, that moment we have secured him against the commission of any heinous crime. But while our present colonial system remains in force, we do nothing to elevate the soldier's character, but much to debase and brutify it. If the country is too poor to build a chapel for each of the garrisons of our several islands and colonies, the regiments are quite competent to do this, if allowed, for themselves; and the very occupation would greatly improve their health as men, and secure their efficiency as soldiers. There is no regiment without a considerable number of artificers capable of raising such a structure as may be made a church, in the West Indies. And to what more eligible purpose can the stoppages made from the soldier's pay, on account of his misconduct, be applied, than to pay for a clergyman to labour regularly amongst them in holy things? But why hint at such a paltry economy as this? The British people are still able, and, if called upon, willing, to grant such a trifling addition to our military expenditure, as will cover the addition of a chaplain to each regiment, or at least to every garrison, in our West India and other colonies.

[Abridged from SIR ANDREW HALLIDAY'S *Work on THE WEST INDIES.*]

It is not in everybody's power, because he has not a fortune answerable to it, to form a standing habit of charity, by redressing the injured, relieving the distressed, and cherishing men of merit; but it is in everybody's power to beget in himself this lovely disposition of mind, by studying to adjust his temper to theirs with whom he lives, by complying with their humours as far as he innocently can, by soothing their distresses, bearing with their infirmities, and by incommoding himself in some points to gratify others. On the contrary, the indulgence of an occasional fit of ill-humour paves the way to an habitually bad temper. And to those who think it a small matter, Solon's answer is a very just one: "*Yes, but custom is a great one.*" Did we consider seriously, that, as often as we are exerting a spirit of needless contradiction, or venting an ill-natured wit to mortify those about us, we are cherishing a principle of ill-will, the very temper of the damned, it would, it is to be hoped, put some stop to this practice. But here the misfortune lies: men are more ambitious to display the abilities of the head, than to cultivate the good qualities of the heart; though the latter are in everybody's power; the former, few have any title to.—SEED.

#### INSTRUCTION.

THE heart has tendrils, like the vine,  
Which round another's bosom twine,  
Outspringing from the parent tree  
Of deeply-planted sympathy,  
Whose flowers are hope, its fruits are bliss;  
Beneficence its harvest is.—

There are some bosoms, dark and drear,  
Which an unwatered desert are;  
Yet there a curious eye may trace  
Some smiling spot, some verdant place,  
Where little flowers, the weeds between,  
Spend their soft fragrance all unseen.

Despise them not—for wisdom's toil  
Has ne'er disturbed that stubborn soil;  
Yet care and culture might have brought  
The ore of truth from mines of thought;  
And fancy's fairest flowers had bloomed  
Where truth and fancy lie entombed.—

Insult him not—his blackest crime  
May, in his Maker's eye sublime,  
In spite of all thy pride, be less  
Than e'en thy daily waywardness:  
Than many a sin, and many a stain,  
Forgotten, and impressed again.—

There is, in every human heart,  
Some not completely barren part,  
Where seeds of love and truth might grow,  
And flowers of generous virtue blow;  
To plant, to watch, to water there,—  
This be our duty—be our care!

And sweet it is the growth to trace  
Of worth, of intellect, of grace,  
In bosoms where our labours first  
Bid the young seed of spring-time burst;  
And lead it on, from hour to hour,  
To ripen into perfect flower.

Hast thou e'er seen a garden clad  
In all the robes that Eden had?—  
Or vale o'erspread with streams and trees,—  
A paradise of mysteries!—  
Plains, with green hills adorning them,  
Like jewels in a diadem?—

These gardens, vales, and plains, and hills,  
Which beauty gilds, and music fills,  
Were once but deserts—culture's hand  
Has scattered verdure o'er the land:  
And smiles and fragrance rule, serene,  
Where barren wilds usurped the scene.

And such is man! a soil which breeds  
Or sweetest flowers, or vilest weeds:  
Flowers lovely as the morning's light—  
Weeds deadly as the aconite;  
Just as his heart is trained to bear  
The poisonous weed, or flowret fair.

Flow, then, pure knowledge! ever flow!  
Change nature's face in man below;  
A paradise once more disclose—  
Make deserts bloom with Sharon's rose;  
And, through a Saviour's blood, once shed,  
Raise his forlorn and drooping head.—BOWRING.

#### PORTUGUESE DOGS.

DOGS of exquisite taste prowled around the vineyards, and gazed with hopeless eyes on that forbidden paradise. They are passionately fond of grapes, and sticks, purposely attached to their collars, prevent their entrance into the vineyards. This Bacchanalian propensity is, in a great measure, the cause of that amazing influx of dogs into Lisbon during the Summer months; for when the grape begins to ripen, the proprietors of the vineyards on the opposite coast lay violent hands on the canine species, and ship them off to the capital. There, prowling about in hungry groups, they become of real use in cleansing the streets of that detestable filth which would otherwise accumulate to an intolerable extent, and might breed a pestilence. In this respect, the strong northerly gales are also valuable auxiliaries.—*Portugal and Galicia.*



## REMARKABLE ECHO AT ST. GOAR.

WE were agreeably surprised by the notes of a French horn, extremely well played, immediately below our windows; and more delighted still, when the same notes, repeated from the other side of the water, sunk away into a most delicious "dying fall" in the distance. Then the horn below blew a blast, sharp, loud, and strong; and presently it was answered, not by one only, but by many in succession, the last being evidently stationed amidst the ruins of the Rheinfels, at a short distance below.

While we were still listening with mixed wonder and delight, the waiter entered to express his hope that we were pleased with the echo. Pleased we assuredly were; yet, even after this explanation, some feeling of doubt rested with us all, as to the possibility of a duet so perfect being thus performed. To increase our wonder, or to remove our suspicions, the performer ran through a multitude of capricious passages on the instrument, which were each and all repeated with such clear and smooth distinctness, that I began to think the sweetest orchestra in the world was to be found amid the rocks of St. Goar.

The next morning we set off to look at the celebrated Lurleyberg, amidst whose inaccessible caverns dwells, as the neighbouring peasantry believe to this day, one of that pretty amphibious class of spirits which is called *undine*. Below this rock is the well-known whirlpool called the *Gewirr*; and nothing but the most resolute determination not to listen to her sweet beguiling voice can save the navigators who pass it from being engulfed. Though this danger is, as everybody declares, so well known, and the security of the precaution, if obeyed, so perfect, it nevertheless frequently happens, that men perish beneath the stupendous rock. Unhappily this part of the story is no fable. The immense rafts by which the timber of the Black Forest is brought down the Rhine, often lose, in rough weather, one or more of their men at this point of their voyage. That part of the numerous crew which is stationed at either end of the vast machine, with oars to accelerate and guide its movements, are very liable to be dashed from their wet and slippery stand by the violence of the struggling eddy which they have to combat; and not unfrequently the thongs connecting the various portions of the raft together give way, putting life and property to desperate peril. This Lurley rock is a spot so awfully beautiful, and the echo which every sound awakens so likely to captivate and enthrall the attention, the whole of which is wanted for the difficult task of navigating the dangerous *Gewirr*, that it is not difficult to understand how the legend arose, nor how it has been so long believed.

The walk from St. Goar to the grotto by the roadside, immediately opposite this remarkable rock, is not one easily to be rivalled in any country. All who have been upon the Rhine, or its banks, will probably remember to have heard the report of a gun, and a few notes from a French horn, as they passed this spot. These are produced by a man who spends his life, or at least his Summer-life, under the scanty shelter of this grotto, for the purpose of awakening the marvellous echo of the Lurleyberg for their amusement. We sat down with him, and he seemed exceedingly happy to talk a little, and entertained us with the popular legends of the most celebrated places in that most superstitious of all regions.

In the course of our conversation, he gave us to understand that it was he who had played a duet with the echo the night before, for our amusement. I told him that I believed it was all a trick, and that

some one was stationed on the opposite bank to produce the illusion. "Vous le croyez, Madame?" said he, quietly; and, taking the instrument in his hand, he produced one of the wildest and prettiest capriccios I ever heard. We listened for what was to follow, and, for an instant, I felt disposed to believe that his performance was intended to prove me right; but then began the response; and on it went, through every sweet vagary, so clear, so firm, so perfect, that the phenomenon might well give rise to superstition through all the country round.

[Mrs. Trollope's *Belgium*.]

## A GOOD NAME.

Who shall pretend to calculate the value of the inheritance of a good name? Its benefit is often great, when dependent upon no stronger ties than those which accident or relationship have created; but when it flows from friendships which have been consecrated by piety and learning, when it is the willing offering of kindred minds to departed worth or genius, it takes a higher character, and is not less honourable to those who receive than to those who confer it. It comes generally from the best sources, and is directed to the best ends; and it carries with it an influence which powerfully disposes all worthy persons to co-operate in its views. Nor is this all. The consciousness of the source from which it springs is wont to stimulate the exertions, and to elevate the views, of those who are the objects of it; and many instances might be enumerated, of persons who have laid the foundation of the very highest fortunes upon no other ground than that which this goodly inheritance has supplied.—BISHOP OTTER.

## POPULAR ERRORS AND SUPERSTITIONS.

## No. VI.

## FETISHES.

THE same kind of imposition as that described in our last paper, on Talismans, is still carried on among the negro inhabitants of many parts of Africa, particularly on the Congo coast, where the talismans are called *Fetishes*. Every man there has his *fetische*, and some at least a dozen, which he considers as protecting deities against every evil. Every object in nature, let it be ever so vile, serves for a negro's *fetische*—the horn, hoof, hair, teeth, or bones of quadrupeds; different parts of birds, snakes, and fishes' fins; old iron, copper, wood, seeds, &c. One of these talismans, described by Captain Tuckey, was a kind of necklace, formed of different sorts of seeds, to which was attached a snake's head, a rusty European padlock, in which a cowry-shell was inserted, and the skull of a bird; but, although careless as to the substance of which the *fetische* is formed, they are obliged in selecting it to consult the *fetische-men*, a race of impostors who profit by the ignorance of their fellows.

These fetishes are supposed to protect the wearer from dangers of every kind, thunder and lightning, the alligator, the lion, &c. If it should so happen that the owner perishes by the very danger he had endeavoured to avert, the catastrophe is never attributed to a want of virtue in the *fetische*, but to some offence given to it by the possessor; so that when about to commit a crime, he lays aside his *fetische*, and covers it up, that it may not be witness to the deed. During Captain Tuckey's expedition to the Zaïre, a magnet was shown to a Congo chief, who

declared it to be a very bad fetishe for a black man, it had too much *savey* (knowledge).

These fetishes are not only employed to protect the owner from danger, but to discover lost or stolen property; for this purpose the fetishe is exposed by the cunning impostor in some public place, and the people of the village perform a barbarous dance, accompanied by loud howlings, round it. The thief is desired to deposit the property in a certain place, within a given time; if this does not take place, the fetishe loses none of its credit, for the first person who dies in the village is considered as the offender, and his death is attributed to the power of the talisman. When the property is restored, it is of little benefit to the owner, since it is necessary to make a present to the conjuror nearly equal to its value, for fear of the consequences which might ensue, poison being frequently employed to prevent the power of the talisman from falling into disrepute. An instance of this occurred while Captain Tuckey was on shore. After the ceremonies we have just described had been performed, the parties were left in expectation of the restoration of the stolen property, but the thief omitted to obey the summons. The next morning a hearty young man, in the employment of one of the gentlemen of the expedition, suddenly died in violent convulsions, under strong suspicion of poison.

Figs. 1 and 2, represent two war fetishes, being figures of men very rudely carved, one with a sword, and the other with a musket. The faith of the natives seems, however, not to be perfect, with respect to the protecting power of these idols, when a white man is concerned. An officer of Captain Tuckey's expedition, in order to dispel the superstition, had offered a bribe to the king of Congo; to be allowed to fire at his war fetishe from a certain distance; but although the bribe was very tempting, it was ultimately, after

a long *palaver* between the king and his nobles, decided that the officer should be requested not to

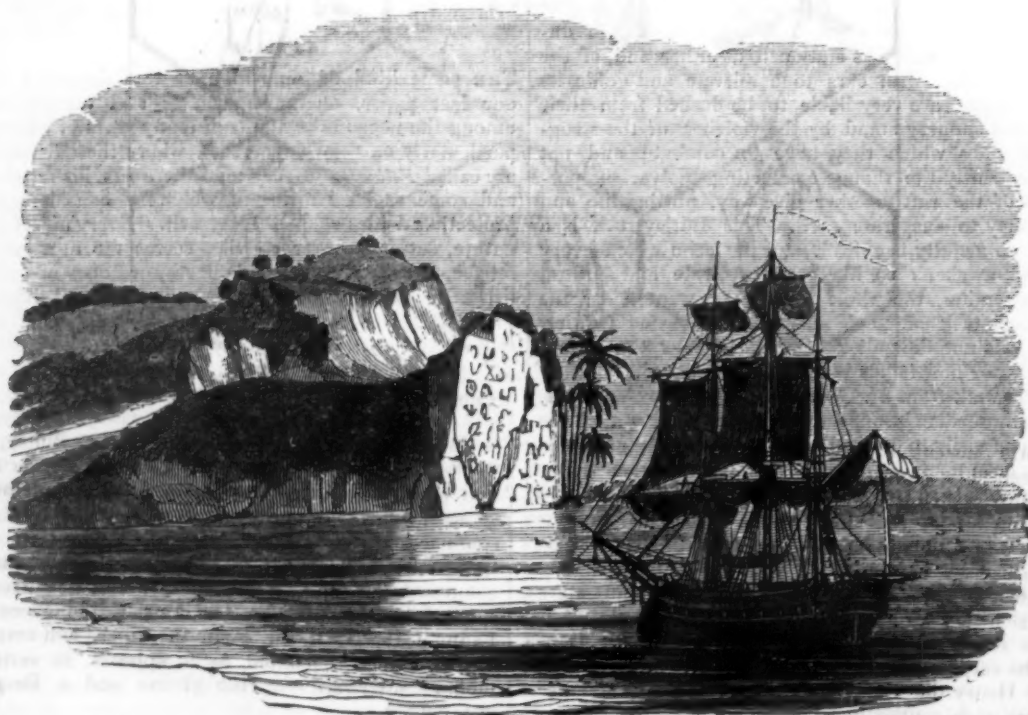
Fig. 1

Fig. 2.



fire at the fetishe, for if he should hit it, and the circumstance was made known to the neighbouring chiefs, they would all make war upon him immediately.

Besides the individual fetishes, which are selected by a fetishe-man, various striking objects of nature are held in general estimation. The Fetishe Rock is an object of this kind. It is considered the peculiar residence of *Scembi*, the spirit which presides over the river. "On the side of some rocks inhabited by fishermen, round the point of Soonda, are a number of raised figures, formed, apparently, with sand and ashes, and laid on wet, which, when indurated, appear like stone sculptured in low relief." The engraving is a view of this singular rock; the objects are all common-place, and very rudely carved.



FETISHE ROCK, NEAR THE MOUTH OF THE RIVER ZAIRE, IN AFRICA.